

BLACKWORLD

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ONE NATION

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PHOTO BY CHARLES VALEMBRUN
DR. NANCY FAIRLEY, REPLACEMENT TO PROF. RIVERA



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U.C.C TOWN MEETING SHOWS DISUNITY

JONELLE TAYLOR

Once again, Stony Brook students let the opportunity to unite slip through their fingers. A poor showing of 20 people came out for the town meeting on October 5 to discuss establishing a council of decision makers that would focus on combating problems or issues facing our students today. The council will be responsible for organizing movements on campus with the significant help of the diverse resources available by various organizations.

This idea, however, is not a new one. It has been kicked around for years but never shaped into anything constructive. The interested group who attended the meeting decided to utilize the already

established UNITY Cultural Board of Directors to fulfill these new goals.

Many of those who attended the town meeting are members of various organizations on campus. They were able to agree that the activity fee issue should be first on the council's agenda. David Greene, President of Polity, informed the students that the money that is collected as activity fee is allocated to student organizations. Presently, this fee is mandatory. After next spring, however, that might not be the case if the majority of the students do not vote to mandate the fee in the upcoming referendum. Mr. Greene says, that if the decision is left up to the students to pay the activity fee,

considering the rising tuition and the devastating condition of our economy, most would not pay it. Thus, next year many of our familiar organizations will cease to exist due to lack of funds.

Oral Muir, President of the UNITY Cultural Center, plans to have town meetings every two weeks, a significant increase over last year. This will provide an open forum for everyone to have input in the council's actions. Some of the issues that the small concerned group suggested to be placed as a priority for the council to deal with are: increasing the awareness of the value of an education, utilizing the phone mail system to send information across campus regularly, raising funds or

scholarships for students, making use of the television news station, and most importantly, finding a solution to motivate more students to make an effort to unite and participate in the ongoing struggle of surviving at Stony Brook.

Mr. Muir expressed his strong belief that the minority community needs to find a common ground other than color to hold it together. He says that the existing bond has only been useful during a crisis, because when the cries of the Rodney King's in the world have died down, most usually return back to their normal state as if nothing else needs to be done.

PRESIDENTIAL DEBATES: ROSS WE HARDLY KNEW YE!!!

PENIEL JOSEPH

With billionaire pseudo-politician H. Ross Perot back in the presidential race, his candidacy becomes deserving of a second and more searing examination. Perot captured the nation's attention and won the support of millions of Americans this past summer with rhetoric that was part homespun Texan charm, part mystery and an appeal that was fully populist. He became the darling of the media relishing the role of possibly becoming a spoiler, with polls showing that it would be a heated three way race. Appearing on talk shows such as Larry King Live Perot, for a while, seemed to be an outsider eager to shake up the system, not withstanding the fact that he had made his billions operating within that system.

His organization, "United We Stand: People For America," attracted millions of volunteers who were sick and tired of George Bush, but still felt queasy at the prospect of putting a Democrat back in the White House. The fact that he was a billionaire, and had pledged to use up to 100 million dollars on his campaign also gave his candidacy a legitimacy that independents rarely receive in presidential elections. Then things began to change,

upon repeated interviews Perot's true nature was revealed. He was moody, taciturn and obviously had no concrete plans to neither revive the economy, provide more jobs, nor create a national health care system (several key issues in this election year).

Rumblings were heard about how he was a penny pincher who refused to shell out the big bucks that were required to advertise. Then just before one ad was aired, H. Ross Perot abruptly announced that he was dropping out of the race. His reasoning being that he did not want the presidency to be decided in the House of Representatives (which would occur if there was no electoral majority). His followers were in a panic; the papers called him a coward, and presidential candidates Bush and Clinton immediately started to court former Perot supporters. Seeing that he had made a mistake and lost his advantage, Perot said the movement did not need him, and that "United We Stand For America" could go on without him; and it did albeit with paid "volunteers". This sparked speculation that Perot was going to re-enter the race. Which, of course, he did.

Whatever influence Perot would have had if he stayed in the race will never be known. Americans do not like fickle politicians. Even if you are taking a beating from the press stay in the race and you will be rewarded, as evidenced by Bill Clinton's candidacy. There is no more army of volunteers at the core of Perot's candidacy, if, in fact, it can be called that. He will be allowed to participate in the presidential debates, but if the news conferences he has held recently are any indication, there will be no love lost between him and the press. Already journalists all over the country are re-examining his personal and business past more indepthly than they dared to before. This is less of a candidacy than an acknowledgment from a proud egomaniac who didn't want to go down in history as a wimp. Instead he will remain what he has always been, a short billionaire from Texas who occasionally slips and refers to minorities as "you people". Despite Perot's political shortcomings, whatever appeal he still retains is less of an indictment on the man, than on his country.

U.C.C. 10TH. ANNIVERSARY CELEBRATION

In celebrating our tenth anniversary, the UNITY Cultural Center will be sponsoring a host of programs and events, some traditional and some new. This year's Kwanzaa festival will consist a week of programs. This was attempted last year, however, the coordinating and sustaining such high levels of programming so close to finals, proved very difficult. This year's format will, hopefully, alleviate this problem.

A committee consisting of the UNITY Cultural Centers pro-staff, community service students, our board of directors, and general membership is slated to coordinate this years Kwanzaa Festival. This larger coordinating committee will be broken down into sub-committees, and each sub-committee is slated to coordinate a different day of events. The week presently slated for Kwanzaa Fest '92, is Sunday, Nov. 30th thru Friday, Dec. 4th.

Events presently considered include the following: Re-Affirmation ceremony (outlined below in proposal), A Day of merchants (African & Latino merchants-location TBA), Gospel Choir competition, our traditional culmination ceremony on Friday Dec. 4th, and we are prepared to infuse as many programming and event ideas as feasible. Feel free to contact us with our ideas.

As always the clubs, fraternities, and sororities in our community will be crucial players in the success of Kwanzaa. Traditionally, they have contributed performances, poetry, songs, human resources, and the all crucial element, food. We now call to our extended family of organizations to contact us at their earliest convenience to let us know their intended contributions for this year.

All those interested in helping to coordinate Kwanzaa '92, please contact the UNITY Cultural Center, at 632-6577.

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**WE
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ONE
NATION**

EDITORIAL: COLUMBUS DAY? WHY NOT HITLER DAY?

VALERIE LOCHARD

If America is fond of dedicating national holidays to tyrants, then why shouldn't it be fair in its distribution if praise. I am sure the crimes Hitler committed are worthy of some recognition. Perhaps two days a year could be set aside for Mussolini and Stalin so that we could remember and celebrate the crimes they committed against humanity. Why don't we celebrate the Holocaust? Are the hundreds of thousands of Native Americans who suffered at the hands of Columbus not significant enough for us to consider their cruel and brutal deaths a massacre? Was Columbus's achievement so great that, by whatever means he achieved it, it justified the means? In fact, what was Columbus's great achievement? I think it's time we stop believing myths and started searching for the truth.

Columbus did not discover America. There were people and civilizations already established here when he came. If I've never been to England before and I've never heard about it, then one day I happen, per chance, to go there, have I "discovered" England? I think not. In fact, Columbus was not even the first foreigner to go to North America. During

the early 14th century the Portuguese recorded finding maize and yams in West Africa, both of which are crops indigenous to North America. Amerigo Vespucci recorded seeing African men in canoes returning from the "New world" as he was on his way there. Why didn't the Africans get credit for discovering America?

When Columbus eventually did make his way to America he proceeded to rape and plunder the land, as well as kill the people in the true European fashion of that era. There is documented evidence (excerpts from Columbus's diary) that he chopped up the Native Americans (men, women and children) and sold the pieces to the Spanish soldiers for their dogs. This is the truth about Columbus. How these few slight details could be omitted from America's account of the story is beyond me.

America's celebration of Columbus day isn't just an oversight on the part of historians, it is a downright atrocity. It's just another way of adding insult to injury to the plight of Native Americans. I had the opportunity to speak to a Native American and get his opinion on Colum-

bus Day.

Edwin Canizalez is a senior here at Stony Brook, majoring in Political Science and Spanish literature. He is a native Mayan; a tribe originating from Southern Mexico, Central America and the Ukatan Peninsula. I asked Edwin if he thought Columbus Day should be celebrated, and for a moment he was quiet. He then asked me if I thought World War II should be celebrated. He does think there should be a Columbus Day, but it should be a day of remembrance, not of celebration. Columbus Day should be a day when people contemplate events that have past, and learn from them. When I asked Edwin what he thought we should do to change things he said "Self knowledge," not knowledge of self, but knowledge for self. He believes that we should accept nothing and challenge everything. Read and find out for yourself, the books are there, put aside your passions and prejudices and search for the truth. This is Edwin's message to us. He also said that there is nothing wrong with being ignorant, just as long as you're willing to learn and change that.

AFRICAN NEWS UPDATE

JOE T. WILSON

The Adult Division's World Policy Institute hosted its second W.E.B. DuBois Lecture on Monday, September 21st, 1992 at the New School for Social Research in New York. The guest speaker of the forum was General Olusegun Obasanjo, former head of state Africa's power house, Nigeria.

General Obasanjo spoke at the Wollman Hall where he canvassed the political and economic debacles of the New World Order. Like other progressive African leaders, General Obasanjo began his speech by citing the history of decolonization in Africa and elsewhere and iterated the feasibilities for change and many of the dangers that Africa faces today.

"Regional political and economic pacts are the catalysts to unity, and Africa cannot afford to be a backbencher this time," stressed the General. He mentioned the 'Kampala Document', a policy statement adopted by the African leaders which emphasized Africa's security, stability, development and cooperation a step forward.

Alluding to the abrupt international concerns for Eastern European development and transformation, General Obasanjo said the global economic environment remains unchanged. He adamantly believes that Africa is being treated as a step-child. The General, however, concluded his speech with a couraging note. He called on Africans to keep on the continuing drive democratization and free market economy.

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KHALLID MUHAMMAD SPEAKS ON THE MALCOLM X. RIDDLE

KEITH SAUNDERS

On Tuesday October 6, 1992, the African-American Student Organization sponsored a bus venture to hear a powerful lecture, given by the National Assistant to Minister Louis Farrakhan, Dr. Khallid Abdul Muhammad. He was received by a standing room only crowd at the Harriet Tubman Junior High School in Harlem. The content of the lecture was based on the life of Malcolm X.

Khallid began the lecture in a traditional manner with libation and prayer. After the prayer, and forewarned the audience that it was going to be a no holds barred lecture, and indeed it was. He said "It's going to be a hot night tonight, don't leave, just stand up, fan your chair and sit back down."

Khallid came well prepared with an arsenal of information and resources dealing with Malcolm X. Like Leonard Jeffries, he had two tables filled with books, periodicals and other material dealing with the subject. Some of the information released (shared) by Khallid was bomb shelled to me, but I will deal with those issues further into the article. Only God knows whether what was said was true or false, but I can definitely say that what was said was indeed very

interesting.

The first book from the table Khallid spoke about, after going on a long informative and historical tangent, was Malcolm X The life of a man who changed Black America, written by a white author named Bruce Perry. Khallid, with his arsenal, shot down this book like a marksman shoots his target. Personally, I have not yet read this book, but according to Khallid and a friend of minister Salih, who also read the book, both agree that the book was garbage filled with accusations and misinformation. The warrior that Khallid is, he challenged Bruce Perry to a debate and Perry accepted. On the day of the debate in front of a packed crowd, Perry did not show up even after signing a consent form.

The next book he spoke about was called the Counter Intelligence Program and FBI Files, which are documentations stating the CIA's and FBI's hand in destroying all the Black movements of the 1960s and also how they kept an extra close eye on Malcolm. After this book he basically referred to the Autobiography of Malcolm X. According to him, the X means the unknown qualities of the Black Nation. He made it clear that

Malcolm did not create the X that the credit should go to Elijah Muhammad. He said before Malcolm met Elijah, he was Malcolm Little. I say, before Elijah Muhammad met Master Fard Muhammad, he was Elijah Pool and the credit should go to Master Fard Muhammad.

At this point, the readers of this article are probably curious to know when Khallid is going to make reference to the upcoming Spike Lee (Joint) movie Malcolm X. So to keep you in suspense no longer, I am going to inform you on what went down. To begin with, Khallid has not seen the movie yet. Chuck D of Public Enemy invited him to a private showing of Spike's movie without informing Spike Lee. When Khallid arrived, Spike approached him and said he felt uncomfortable with his presence and asked him (Khallid) to leave. Khallid left, but he spoke to Chuck D after the movie was over; and according to Chuck, Khallid said the overall movie balances itself out but their was one scene that disturbed him most. The scene in reference consisted of several pregnant girls knocking at the door of Elijah Muhammad and receiving no response. Another scene that bothered Khallid was the burning of a cross into the shape of an X and the resulting advertisement of Jackets and T-shirts across the country with an X and the American flag colors on the inside. As Khallid said, the money has gone to Spike's head, but he's not too far gone to be pulled back into the Black community. From a personal perspective, Spike has a hidden agenda, and soon he will reveal his hand. The symbol of an X and the American flag are complete opposites, according to what the X represents to the nation, that don't mix.

On a plane ride, Khallid spoke with Alex Haley, in regards to the upcoming film. According to Khallid, Mr. Haley openly denounced the film. For those who don't know, Mr. Haley is the author of Malcolm X's autobiography. Haley was not even consulted about the movie. Spike Lee had the audacity to ask him to say one line in the film for a cameo appearance, but Haley refused. According to Khallid, Haley said he could have at least asked me to play myself. On that note Mr. Louis Farrakhan, offered to introduce to Spike Lee the wives of Elijah Muhammad but Spike never spoke to them.

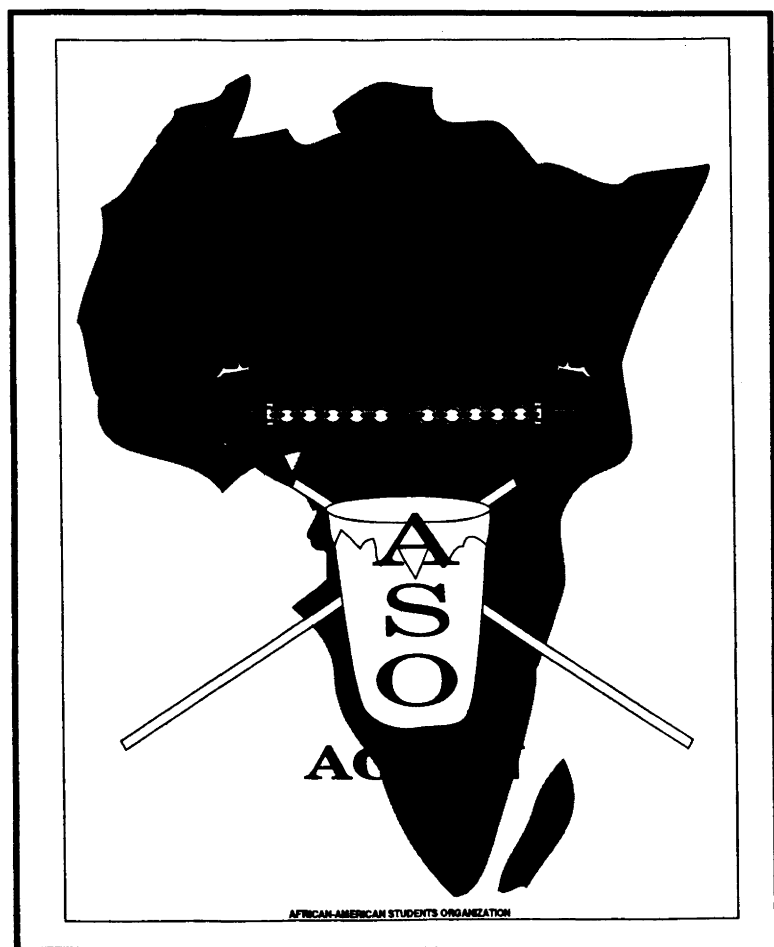
Now is where the lecture gets very controversial and deep. Khallid said Malcolm was involved with another woman, a secretary in the M.G.T. He had a deep love for her and had her placed in an office in Chicago. Elijah Muhammad

somehow became involved with the same women. This woman became the wife of Elijah Muhammad which hurt Malcolm deeply. He never said this was an adulterous relationship on Malcolm's part so don't think it. This woman became pregnant by Elijah. This is why some members feel Malcolm spoke out against his teacher years later when he found out about Elijah's other wives. To me, this is speculation. I know I have to do a lot more research in order for me to accept or reject this theory for Malcolm's departure from the Nation. Elijah had between 9 and 11 known wives. He was never married by American standards, he declared and decreed women as his wife. He even married his own son's, (Wallace Muhammad) love interest. This very questionable and ironic because Wallace turned against his father, vigorously, more than one time. Khallid tried to justify Elijah's wives by speaking about two Qur'an verses. They are chapters 33 and 66 which give the prophets permission to have more than one wife. Elijah was looked upon as the Black Jesus, the Messiah, a direct prophet from God. He felt he was above the laws.

As the lecture progressed, Khallid spoke about Malcolm's 90 day probation. He made a key statement in regards to Malcolm's suspension. He said even though what Malcolm said about President Kennedy was true, he should have followed orders and kept quiet. "The truth, spoken out of season, is sometimes worse than a lie," said the Honorable Louis Farrakhan. He talked about the FBI, the CIA and the police plants in the Nation who stirred up trouble. He admitted that followers in the Nation wanted Malcolm dead. He referred to those followers as Niggers. He spoke about how ministers such as Clarence 13 X, Silas Muhammad, Imam Isa, all left the Nation and started their own branch. Also he said as a result of Malcolm's death and the fall of the Nation, the majority of the people who were involved in the the Nation are no longer a part of it. Khallid refers to the Connotation of the Nation as being responsible for the death of Malcolm still divide the Black Nation in America.

Khallid said when we solve the Malcolm X riddle, then we can move on and unite, but not until then. During this part of the lecture with everyone attentively listening to Khallid, some asshole pulled the fire alarm giving us a hint to stop the lecture. So that was Part 1. Be on the lookout for Part 2, probably in early November. A.A.S.O. is on the go be on the Lookout for upcoming articles and events.

Remember,



Rebuild,

Meetings open to all Wednesday nights at 9:30 p.m. at

Uniti Cultural Center

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REMEMBER PROFESSOR RIVERA

F. A. MESA

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Unfortunately, students at USB will no longer be able to experience what I and many others here have. The experience taught me truth and opened my eyes to many of the hardships that exist in our world. This experience was simply sitting in a class headed by a man named Louis Reyes-Rivera.

When I transferred to Stony Brook, I took AFS 240 with Professor Rivera. I was amazed by his intensity and desire to enlighten others. The confidence he displayed in my mind has been unequaled by any other professor I've seen or heard of. Never before had I seen students so eager to learn and engage in dialogue with their professor.

His decision to leave USB was due to a lack of respect he felt he deserved as a professor, poet and intellectual. There are those who may say that his decision was based on economics, but I talked with Professor Rivera on his last day at USB and he told me something different.

Professor Rivera was an adjunct professor which basically meant he was working without a contract. (He was teaching here as well as in Pratt institute). The time had come for him to seek stability. All he asked the AFS program to do was present the University with a contract for him. Nothing long term, just two years. I don't think this was too much to ask from

a man who had over 200 students registering for his classes, on a consistent basis.

The program worked against itself by refusing to submit the contract offer to the University. According to Rivera, the AFS program said the University would not accept the offer. The question that stands is how can the AFS program know what the University is going to say? He stated that once people of color attain certain goals or objectives they begin to censor themselves. This is what he believes influenced our AFS program in its decision. They already know how the man is going to respond, so why bother asking?

Professor Rivera was offered one year. According to him, it was unacceptable because, he has a family to support and six manuscripts to finish and working two jobs would not give him time to fulfill his obligations. He told me the students at Stony Brook were the best he has ever come across and that he preferred teaching here over any place else. But he had to do what was best for himself and his family. His loss is a great one and it will certainly take away from the quality of the Africana Studies Program here at Stony Brook.

The fact that USB is so far from the city means that adjunct professors of

Rivera's caliber will be hard to find, simply because of distance and pay. A move, such as the one Rivera made a couple of years ago, is not a financially sound one which also means the search for an adjunct of African or Latino background is especially difficult.

Dr. Nancy Fairley has inherited professor Rivera's AFS 239 class, and is undoubtedly qualified for the position. I'm in her AFS 421 class and I can attest to her being an intellectual, who has done work in Africa and abroad. She is "down to earth" and "easy to talk to", but most of all she is about business. She is here to give students the opportunity to learn from her and more importantly, to learn from each other.

In the loss of one great professor, I see the rising of another. We cannot expect Dr. Fairley to be a duplicate of Rivera, but we can expect classes with a similar degree of intensity and dialogue. We shouldn't dwell on what has already happened (because it is too late to change), but we shouldn't forget it either. To ensure that it doesn't repeat itself, we need to stay informed on issues concerning our professors. Because if we had done this from the beginning we would be looking at a choice of two very good professors, instead of settling for one.

HAITIAN STUDENT'S ORGANIZATION "SUCCESS IS U.N.I.T.I" MAXIME VALLIRUNE

The Haitian Student Organization at Stony Brook was founded in the late 70s with the goals of promoting our rich Haitian culture and history while at the same time, unravelling and debunking the myths and stereotypes associated with the people of Haitian descent. Another focal point on our agenda has been - and continues to be - the bolstering of academic excellence by fostering productive academic support. Lastly, we make it our duty to promote the interest of Haitians and our fellow African American students, within the Stony Brook community and abroad, by advocating their rights and welfare.

Still, after over a decade of existence, our goals remain the same. We've continually supplied our members with academic assistance. We've done our best to promote culture and we have repeatedly protected the rights of our constituents. As we are all aware, and for those who may not be cognizant of their events, the political state of Haiti is currently one which is in chaos. The cause for this crisis is due basically to separateness. This division involves the attitudes of the rich upper class and the poor lower class. They perceive themselves as being above the law, above paying taxes and above reproach. They refuse to work together with the underclass to bring the country to what it once was; "La perle des Antilles" (i.e. "The pearl of the Antilles").

We, here at Stony Brook, know different. We know well enough that the meaning of success is U.N.I.T.I. As it is engraved in our flag, "united we're strong" and of course, divided we falter. We have proven so many times how successful we can be, if we put our heads together. We did it at Brooklyn bridge and here at Stony Brook for our Brothers Philippe and Emmanuel. Let's not wait for another catastrophe to arise to cause our unification.

This semester, we're going along with our traditions by holding our H.S.O. tutoring service, a conference which focuses on the present state of Haiti, trips and more social activities. Other scheduled events include the parties, a Haitian Art exposition on Oct. 19th and last but not least, our annual Haitian Day Cultural Festival, which will be held on Friday Nov. 20th. I'm looking for everyone's participation in making this semester a successful one.

So in parting, I appeal to my fellow Haitian brothers and sisters, fellow African Americans and people of color, to engage in dialogue with one another. Black solidarity day should not be once a year thing, but instead a three hundred and sixty five day thing, for united we truly will not be defeated.

UNITY IS KEY

**UNITY CULTURAL
CENTER TOWN
MEETINGS WILL
BE HELD EVERY
TWO WEEKS.
PLEASE ATTEND
AND EXPRESS
YOUR CONCERNS
ABOUT CAMPUS
PROBLEMS.**

PREVARICATORS R' US: LAW & ORDER: DINKINS, CARUSO AND THE POLICE DEPT.

PENIEL JOSEPH

The New York City police riot that took place a few weeks ago was just another indication of what's wrong with this city's law enforcement department. Thousands of off-duty police officers stormed City Hall ranting and raving for the dismissal of Mayor David Dinkins due to the proposed all civilian review board. The police officers held signs that referred to the city's first African-American mayor as a washroom attendant. The officers frequently referred to the mayor with derogatory racial slurs, such as nigger. Mayoral hopeful Rudolph Giuliani further incited an already angry mob with inflammatory political rhetoric that showed lack of his political integrity.

The mayor was outraged at this obvious example of misconduct by his officers. These men who were calling him nigger, were the same one's he hired as a part of his bold "Safe City Safe Streets" program that cut into social programs, and have yet to ease tensions between the Black community and the police department. Phil Caruso, head of the PBA (Police Benevolent Association (PBA)), said the conduct displayed by

the officers was the result of low moral due to the proposed all-civilian review board. He may also have added that it was an overt display of force and intimidation tactics committed by thugs whose abuse of power has gone unchecked in this city for too long.

The racial implications of the riot are great and should not be underestimated. Only 11 % of the police officers in this city are Black. That number has remained the same for the past ten years, while the number of Blacks in the city is 29%. Most of the officers who stormed City Hall were white, as are most of the officers who are patrolling the streets of our communities. These statistics have not changed despite the election of a Black man to City Hall. This is a clear indication that Mayor Dinkins should not be absolved from sharing blame for the lack of African-Americans on the police force. Furthermore, his previous lackadaisical response to allegations of police violence and abuse against people of color is a key reason the demonstrations occurred. The mayor's action (his backing of the all civilian review board), was inconsistent with the attitude he usually displayed

towards the police department and PBA head Phil Caruso -who, incidentally, was at a fund-raiser for hizzoner before the riots broke out- during his first two years in office. The attitude of the officers gave clear evidence as to why there is distrust on the part of the African-American community in respects to the police department and law enforcement. How can African-American citizens feel safe and protected when they are obviously at the mercy of a racist white police force that disrespects the mayor, is under constant investigation for graft, corruption and police brutality and uses Gestapo style tactics when things do not go their way.

This is the same police department that was accused of beating Michael Griffiths to death, and of killing Eleanor Bumpers. Countless grand jury investigations have resulted in fruitless indictments against a law enforcement department that is the most corrupt in the nation. The events that sparked anger and outrage in Los Angeles occur everyday in our city. The mayor, who instead of revitalizing poor neighborhoods and providing higher education for urban

youth, sought re-election by hiring thousands of new cops to disprove the notion that he would be soft on crime. His honor misjudged the voracious appetites of a police force that has become an angry swaggering mob, who will undoubtedly support his opponent in the next election. African-American politicians must remember that although Richard Nixon won a presidency in 1968 based on a "law and order" ideology that was laced with racist jingoism, this tactic, when tried by Black politico's, only offers a quicker demise to the community and politician. Mayor Dinkin's outrage the day after the riot was a calculated maneuver that he only attempted to make after the police officers in this city had abandoned him. Obviously this will be of great benefit to his opponent. Now Mr. Dinkins seeks to reunite with the same grassroot forces that elected him and the same forces that, since then, have been unceremoniously abandoned while he overtly courted the police union support for the upcoming election.

CRUCIBLES:

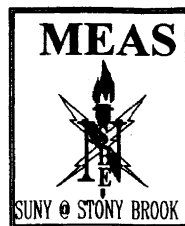
HILL-THOMAS HEARINGS; ONE YEAR LATER

One year after the controversial allegations that almost cost Clarence Thomas a chair on the Supreme Court, and George Bush political embarrassment, the significance of the moment that featured two prominent members of the Black community forced to bring their dispute to an all male all white senate panel should not be discounted or ignored. The impact that this case had with respect to men and women inside and out of the Black community was enormous and is still being felt today.

In a recent poll it was discovered that, today, more people believe that Anita Hill was, in fact, telling the truth. This comes as no surprise because of the fickle nature of public opinion polls, and the fact that since Professor Hill came forth with her announcement, several prominent women, as well as thousands of average citizens, have admitted that they were sexually harassed.

What was especially disconcerting during the proceedings last year was the believability factor in respects to Professor Hill. Here we had a respected professional and a scholar at a prominent university who still had a hard time getting her point across. The sad aspect of this situation was that the reasoning behind the disbelief of Anita Hill's allegations, inside and outside of the Black community had to do with the "slut factor". A belief within and out of the Black community that espouses a philosophy in which a Black women's virtue can never be absconded simply because she hasn't any.

This perception, while initially propagated by white males as a reason for the rape of Black women, has become sub-consciously accepted inside the Black community. The former point answers the question as to why the all male, all white panel did not believe Ms. Hill's story, while the latter bespeaks of the outrage that spewed froth from Black men and women who could or would not believe Anita Hill's story. Even if their had been misconduct, this Black woman had apparently deserved it. Now, with Thomas sitting on the Supreme Court poised to re-interpret the Constitution in his own neo-conservative image, people are beginning to muse over the events that took place last year. Thomas's credibility has dropped while Anita Hill's has risen. The news and media inside and outside the Black community are reassessing their opinions of last year's controversy, unfortunately, it's one year to late.



**MINORITIES
in
ENGINEERING
and**

APPLIED SCIENCES

***** General Body Meeting *****

**** New Time! New Place! ****

Date: Wed.

Time: 9:30 PM

Place: Room 206

Old Engineering



*All Interested or Already In
Engineering or Related Fields*

***** WELCOMED *****

"Lighting the Path to Success"

THE REVELATION TO JOHN (The Apocalypse)

"DON'T LET NO SO-CALLED JEW ON THIS CAMPUS TELL YOU THAT THEY'RE THE CHOSEN PEOPLE OF GOD. YOU, THE BLACK MAN AND WOMAN ARE THE CHOSEN PEOPLE OF GOD ACCORDING TO BOTH PROPHECY AND SCRIPTURE..."

DR. KHALLID ABDUL MUHAMMAD

This is neither racism, nor anti-semitism. This represents a theological difference.

The Black History Extravaganza is the most powerful program that I have ever witnessed on this campus to cause so much controversy. Controversy meaning a person, action, or event that those with power and influence disagree with. Richard Cole disagreed with the program and used his influence to do harm. Hillel and its internal power structure disagreed with the program and used its power and influence to do harm. We need to understand that their power and influence came from their ability to lie skillfully by creating a fear in the Stony Brook community in order to control the thoughts of the "white" and Black community alike. By manipulating the wind of statesman, the surrounding community could also be controlled.

Know Thyself, Know Thy Enemy and Prepare for the Future: Produce More Leaders!

I am glad to see that the Black community and the leaders it produced held their ground against their enemies. Many have said that **THE PHILOSOPHER** hates "white people"—No. I understand their nature. My coming was to reveal unto the chosen people, Thy Enemy! For thy enemy knows you more than you know thyself. Black Man and Woman, you are the public enemy under the system of white supremacy as outlined in Dr. Frances Cress Welsing's book, THE ISIS PAPERS: The Keys The Colors. To learn more about thy enemy read Micheal Bradley's book, [a caucasian male from Canada] called THE ICEMAN'S INHERITANCE: Pre-historic traces of Western man's [pale man] Racism, Sexism and Aggression; and Elijah Muhammad's book, Message to the Blackman in America. But don't stop there. Read other books and tell us, in the pages of BlackWorld, about what you have read.

Confront Thy Enemy in Peace.

On this campus, your enemy is upset and angry. You are rising to political and social heights. You are speaking with a strong tongue; walking with a firm and positive posture; thinking with an uncompromising and logical mind. They are scared and worried. They thought you were inferior and backwards. You can't be manipulated. You challenge them in the classrooms, in the work place and also in the academic arena. They asked, "What's going on?—Who's the leader?—Can we kill the leader? But it's too late. There are many leaders. All challenging the enemy. So they attack them one at a time. To cause confusion. They attack Polity, the

President and "Minority" organizations. They work in mysterious ways in order to infiltrate as a special interest group. They use the wind of statesman to promote a rich and cold agent over the President of Polity. Know Thy Enemy: the master of tricknology. Thy art rich and cold. Now thy enemy is in search of

THE PHILOSOPHER

To thy enemies, I will reveal the following of myself: *I have hair white like lambs wool; my mind is like Hannibal contained in the image of the universe; my feet are like fine brass burned in a furnace and my shadow is what follows you where ever you go. So whenever you plan to hurt or harm those I came to save and raise... I know your plans and secrets for I'm just another*

spook by the door watching, waiting, willing, and warning.

Study Nat Turner's History

To my blue eyed challenger: Maverrick Trattner—hold your breathe, emotions and miseducation; and educate your own. If you want to challenge

someone, thing or action—Confront thy own. If you can't confront the Enemy in self and those mentioned—then shut the hell up! And watch how a wo and man stand! And by the way, leave the sisters alone: No Jungle Fever, Buddy...

With that out of the way, it is time to reinforce a point that was stated, last semester, by the organizers of the Black History Extravaganza. That point was that if Jesus Christ were in the world today and the organizers invited him up to speak, both Richard Cole, Hillel and its internal power structure would have denounced Christ—The Great Master— as a racist and an anti-semite. And all the madness that surrounded Dr. Khallid Abdul Muhammad would have encircled Jesus. Let us read why. I now turn your attention to Revelation in the Holy Bible.

READ, ABSORB AND DISCUSS

1 The revelation of Jesus Christ, which God gave him to show to his servants what must soon take place; and he made it known by sending his angel to his servant John, 2 who bore witness to the word of God and to the testimony of Jesus Christ, even to all that he saw. 3 Blessed is he who reads aloud the words of the prophecy, and blessed are those who hear, and who keep what is written therein; for the time is near. 4 John to the seven churches that are in Asia:

Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, 5 and from Jesus Christ the faithful witness, the firstborn of the dead, and ruler of kings on earth. To him who loves us and has freed us from our sins by his blood 6 and made us a kingdom, priests to his God and Father, to

him be glory and dominion

for ever and ever. Amen. 7 Behold, he is coming with the clouds, and every eye will see him, every one who pierced him; and all tribes of the earth will wail on account of him. Even so. Amen. 8 "I am the Alpha and the Omega," says the Lord God,

who is and who was and who is to come, the Almighty. 9 I John, your brother, who share with you in Jesus the tribulation and the kingdom and the patient endurance, was on the island called Patmos on account of the word of God and the testimony of Jesus. 10 I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet 11 saying, "Write what you see in a book and send it to the seven churches, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea." 12 Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, 13 and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden girdle round his breast; 14 his head and his hair were white as white wool, white as snow; his eyes were like a flame of fire, 15 his feet were like burnished bronze, refined as in a furnace, and his voice was like the sound of many waters; 16 in his right hand he held seven stars, from his mouth issued a sharp two-edged sword, and his face

was like the sun shining in full strength. 17 When I saw him, I fell at his feet as though dead. But he laid his right hand upon me, saying, "Fear not, I am the first and the last, 18 and the living one; I died, and behold I am alive for evermore, and I have the keys of Death and Hades. 19 Now write what you see, what is and what is to take place hereafter. 20 As for the mystery of the seven stars which you saw in my right hand, and the seven golden lampstands, the seven stars are the angels of the seven churches and the seven lampstands are the seven churches.

2 "To the angel of the church in Ephesus write: The words of him who holds the seven stars in his right hand, who walks among the seven golden lampstands. 2 "I know your works, your toil and your patient endurance, and how you cannot bear evil men but have tested those who call themselves apostles but are not, and found them to false; 3 I know you are enduring patiently and bearing up for my name's sake, and you have not grown weary. 4 But I have this against you, that you have abandoned the love you had at first. 5 Remember then from what you have fallen, repent and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent. 6 Yet this you have, you hate the works of the Nicolaitans, which I also hate. 7 He who has an ear, let him hear what the Spirit says to the churches. To him who conquers I will grant to eat of the tree of life, which is in the paradise of God.'

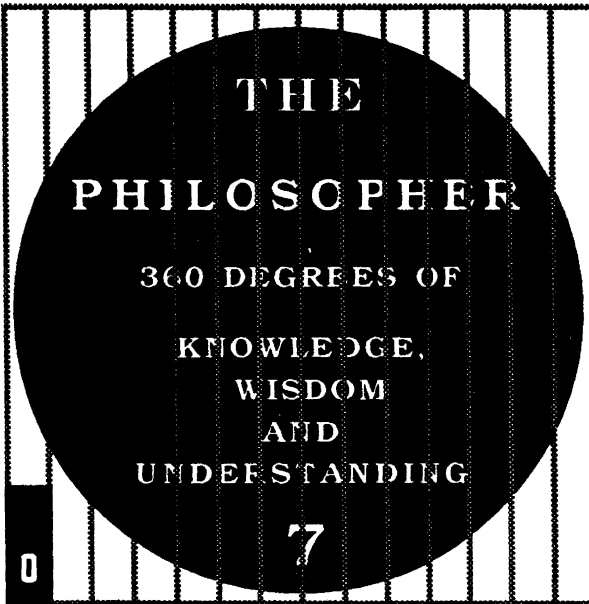
8 "And to the angel of the church in Smyrna write: The words of the first and the last, who died and came to life.

9 "I know your tribulation and your poverty (but you are rich) and the slander of those who say that they are Jews and are not, but are a synagogue of Satan. 10 Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested, and for ten days you will have tribulation. Be faithful unto death, and I will give you the crown of life. 11 He who has an ear, let him hear what the Spirit says to the churches. He who conquers shall not be hurt by the second death.'

12 "And to the angel of the church in Pergamum write: The words of him who has the sharp two-edged sword.

13 "I know where you dwell, where Satan's throne is; you hold fast my name and you did not deny my faith even in the days on Antipas my witness, my faithful one, who was killed among you, where Satan dwells. 14 But I have a few things against you: you have some there who hold the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, that they might eat food sacrificed to idols and practice immorality. 15 So you also have some who hold the teaching of the Nicolaitans. 16 Repent then. If not, I will come to you soon and war against them with the sword of my mouth..

PRISONER OF WHITE SUPREMACY



P.O.W.

P
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NUBIAN QUEEN

O Mother Africa, please tell me why
Some of the brethren in our race,
Often sometimes deny
The hand of a woman with a Black face.

Can't they see the injustice they've done
To themselves for not wanting to be seen
With the only type of woman that's number one?
In my book they're Nubian Queens.

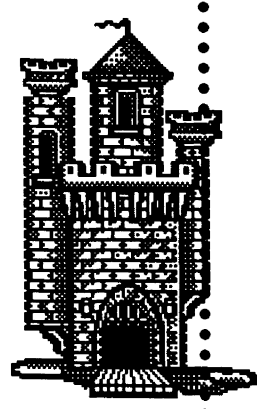
Black women are the fulcrum of our heritage;
Like a light off a mirror, their anger is often reflected
Upon those men who treat them with pebble-sized
Minds from the Stone Age.
But, don't they realize a queen shall be loved
And respected?

For no other kind of woman can match
Her wit & love making style—
Her love's greater than the Great Pryamids,
And runs deeper and stronger than the Nile.
Her silken touch will seduce you as your
Spirit starts to swell and,
Her passion's so hot, it could only be
Measured in Kelvins.

Nurser of our souls, mother of humility,
No other could hold Cleopatra's prowess
And beauty.
Keeper of great kings & queens with other
African royalty,
Teacher of wisdom, love, pride and nobility.

I can't speak for others,
But I for one am proud
To be with a Black woman thus,
I can't be allowed
To be seen
With none other than
A Nubian Queen.

—Eric W. Perkins



POISON ONE TOO MANY TIMES ACCEPTED

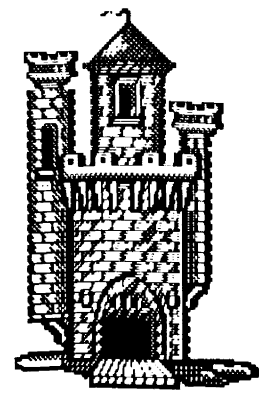
BY
ERROL A. COCKFIELD JR. '92

There she stands, companion loved and hated
Samaritan thru days of blaze and flood.
A Villain, the pains of love created
Cherished Angel who dragged this heart thru mud.

Medicine, once wanted, now rejected
That was as a sip from the Holy Grail.
Poison one too many times accepted
That drugged my head like a Satanic tale.

A Heaven in Hell, betrayal in trust
Pyramid of emotions, truths and lies
Far too many lies for damned love with lust
And far too little truths for stronger ties

- I love that friend, but I'll hardly forget
- Pain is my enemy, my heart's regret.



A Hundred Proof by Susan Arauz

Daddy,
What you got in that bottle?

Golden-brown like you
Just as still
Just as quiet,
But with that same upright posture.

Strong too,
Maybe stronger than you
'cause you don't smile much
— only when it's there.

You don't talk much
— only when it's there.

You don't sing much
— only when it's there.

You don't cry at all
— only when it's there.

Daddy...
Your spirit? It's in — there.

AS IS

As I "awoke" and looked
In the mirror
I replied
"That's nice!!"
No sunburns
No freckles
No need for a tan
Just black baby,
F--k--g black.

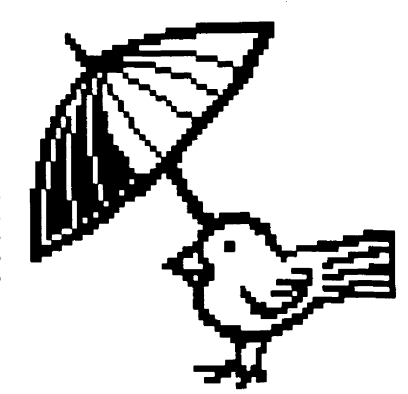
Dillon Patterson



Lover

lover
if we are
walking together
down the great road
and i trip and
begin to fall
will you catch me?
will you?
SERIOUSLY NOW?!

Conrad M.
Gardner



Here's To Two

I once had
Two men
Two emotions
Two alternate feelings
Two lovers and two kinds kinds of pleasure
Too flustered with one
To go straight to the other
And then I was too satisfied
Too busy indulging to think any of it
When all too quickly
I was two-timed by two
And left twice
And to think
I had two today
I'll have none tomorrow
And that's too bad.

Gina Lucien

Separate but Equal

You see me as abnormal,
one sandwich short of a picnic lunch.
I am a very good man,
the type you love to munch.

I see you as a human,
one of pure disgrace.
I cannot even compare myself
to you or your kind of place.

We see each other
in our own reflection
We are both separate but equal,
apart but in the same section.

Kendrace! Miller



P
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AFRICANA STUDIES NEEDS TO DO MORE

F.A. MESA

Prof. Leonard Jeffries of CCNY has been fighting for a curriculum of inclusion in our nations high schools and as a result has been the victim of great scrutiny. Many call the attacks "a response to his racist or anti-Semitic remarks". In no way am I trivializing the allegations, but whether you choose to believe it or not is irrelevant. What is relevant here is the media play the case received. Many people have been accused of anti-Semitism (ex. Louis Farrakahn) and have not caught the amount of heat that Jeffries did. Dr. Jeffries visited Stony Brook in the Fall '91 semester and stated the reason for the attacks was his support of the curriculum of inclusion.

According to Dr. Jeffries there was an organized attempt to stifle him in his mission. If true, this shows society's refusal to accept Africana Studies as an integral part of basic education.

This story is not about Dr. Jeffries and his involvement in Africana Studies, but our own program here at Stony Brook.

The primary and secondary school system in this country does not offer any historical information on Africa and the part it played in the formation of the world as we know it (if it did I was probably absent that day). This is the reason we need these studies available on a high school and collegiate level.

Most students I talked with told me they enjoyed AFS courses. They felt the courses taught them many things they didn't know about their history. If this is so, then why do students shy away from majoring in AFS? There is surely no one answer to this question, but here are some of the reasons I got from different students on campus.

Patrice Bourdeau, sophomore, undecided: "I've never taken an AFS course although I am looking forward to taking a few, but there is not enough information circulating to attract me towards a major in it."

Les Freeman, senior, political science: "The program can do more in terms of reaching out to students. In addition the student-faculty relationship has become too formal, an informal relationship would be more effective with these types of studies."

Joan Salmon, junior, pre-med: "There is not enough persuasion by the program to interest me in the major, and what could I do with that degree anyway? Although, I would consider a minor in it."

Amma Bediako, sophomore, biology: "The program is positive, but I think they should encourage students of other ethnicities to enroll to bring on a better understanding between people."

Sonja Coleman, sophomore, education: "Classes are O.K. but the teachers seem repetitive. I think the program will be consolidated within other departments because it is not strong enough."

These views shared by our student body points to one conclusion. The AFS program needs to do more to interest it's students. The program cannot expect students to seek a major they are not familiar with or, in many cases, aware of. As I mentioned before, students do not have a background in these courses coming out of high school so the program needs to give special attention to

students on an introductory level. The program needs to reach out and convince students that Africana Studies are just as important



PHOTO BY CHARLES VALEBRUN
PROFESSOR FLORENCE B. CASH, AFRICANA STUDIES DEPT.

as English, History, Sociology, etc. ... The program cannot rely on core requirements as a means of introduction to AFS. Many students suggested open houses or socials as a means to familiarize students with the program, which sounds like a good idea.

I am an AFS major and I find it to be a good major. The program has not established itself as a department yet, and we cannot expect something of this nature to be handed to us on a silver platter. Sometimes we must take the initiative and make things happen, for if we don't, we won't even have a program.

I am planning to attend law school and don't think that an English or Sociology degree would be more helpful to me, because I feel that I am getting what I've been denied throughout my previous education: Knowledge of Self.

CONTINUED ON PG. 12

Letter to the Editor:

this is a message to all white folks:

i understand you. you probably think i don't, but i do. you see, i've read the isis papers and they explained your perplexing actions to me. i now know why you try your hardest to get a piece of afrika and tell brothers and sisters it's a jungle they would never want to visit. your actions are rooted from anger, jealousy, greed and envy. it doesn't bother me as much when i see you getting skin cancer because you want to look black like me, and then turn around and say how proud you are of your lack of pigmentation. your desire to attain my melanin has confused you so. i understand when you go for your bi-monthly appointments for the perms that make your hair curly to emulate me, then you turn around and call me a nappy-headed picaninny. it's merely and example of the child wanting to look like its mother. you had the nerve to label my darkness 'colored', yet you are the ones who the one who turns every color of the rainbow. (some people just can't stand to look in the mirror!) you won't admit you came from me, from my womb, from afrika, the mother of civilization. you're too afraid to face your weakness. too afraid to see that you are the abnormal, non-melinated, wanna-be-black, envying my black man's dick, minority. you've committed so much destruction and left so much despair amongst my people without a shed of pity. you turned the plush, vast sahara land into a dry, thirst desert and denied it. you killed malcolm and martin and denied it. you really don't have a successful war on drugs plan -as your president bush puts it- because you are a part of the drug cartel, but you vehemently deny that. remember nzinga, winnie & nelson, biko, the panthers, chaka, tuskegee, slavery, cuba, jim crow, lumumba, the 60s, aids, small pox, assata. greneda, crack, and ghetto bastards? yeah, i know you remember and i know you don't care either. and why should you, because you had nothing to do with it, right? it was your forefathers. i guess your immature behavior is to be expected being that you've only existed on the earth for less than 6000 years. (please don't mistake the last 4 lines as pleas from me to you for some type of assistance or empathy, because they aren't.) remember, though, that just because i no longer get as frustrated as i used to at your actions doesn't mean my adrenaline to fight back has rescinded. i've only transferred it into use for more productive purposes. my weapons and my people are ready and aimed. (what you do to others will be turned around and be done unto you.) remember all those holocausts you committed? well, don't be surprised so many of you are unable to procreate and have to result to artificial inseminations and surrogate mothers. so this piece is dedicated to you, shay whitey. you have pressed your luck for far too long. your time on earth is final and you are not leaving as you came. it's your turn to suffer.

THE BLACK PANTHER

VIEWPOINTS:

GIVE ME A BREAK

CRAIG BLENMAN

I have a bone to pick with Public Safety, or the traffic control officers posing as Public Safety. For years they have been whining about their lack of weaponry. "I want a gun! I want a gun!" But let's be honest, the majority of their job is lots of paper work, and not a lot of action. Although a college campus is simply a microcosm of the society at large, I don't feel that the majority of incidents occurring on campus need a gun to handle them. That's a different subject altogether which I'll address in the near future. I dedicate this piece to the rationale that these glorified security guards would have something better to do than harass students on campus that have cars.

This school finds any and every way that it can to extort money from us struggling students seeking higher education. Our tuition is raised yearly. We have to pay all kinds of bullshit school fees; books cost hundreds of dollars; poor freshmen and transfers are forced into buying that sorry meal plan; not to mention, we have to pay to register our cars on campus. After all of

that, they expect me to go bummin' for change to put into their parking meters. Yeah, right! They must be out of their, "I want to be like Mike, the cop" minds. I can use that change to do my laundry.

Don't we pay an activity fee as well as a car registration fee? They're not allowing me to park my registered car to attend any activities. Those parking meters should only be for non-registered cars. If you go to school here and your vehicle is registered, you shouldn't have to pump money in those damn meters. Give me a break somewhere. Isn't it bad enough that there is limited parking space to begin with in the dormitory parking lots as well as in parking lots around campus?

What do they do, sit around smoking a joint waiting for your time to run out? They have entirely too much time on their hands. Get a job! Instead of trying to steal our quarters, which any college student knows is a valued commodity, they should focus their attention on the rash of vandalism and theft of automobiles on this campus. Give me a break.



'MS. THANG'

Dear Ms. Thang,

I've always wondered what it would be like to have a sexual encounter with the same sex. Recently a female friend of mine told me about her desires for me. Part of me wants her but the other half keeps thinking of my boyfriend. If he ever found out he would leave me. Should I just get these desires out of my system with this fling or suppress them.

Undecided

Dear Undecided,

I am not in a position to tell you what to do. What I can tell you, however, is to evaluate your feelings for your friend and boyfriend carefully. When you make your decision, it should be yours and yours alone. Although your boyfriend should play an important role in your decision making, it should not be based on him. The most important thing is to be confident with the decision you make.

Dear Ms. Thang,

Why is it so hard to find a good man on this campus? They lie about having a girlfriend. They lie about their feelings for you, hoping that you'll go to bed with them. Some guys even lie about being in a fraternity thinking that will make them more appealing. Like being in a fraternity makes them "The Man." I love my chocolate brothers but they're really pissing me off. What should I do?

Pissed off

Dear Pissed of,

During the college years of some men, Remaining with one girl is a rarity. Most guys are still trying to find themselves or just concentrating on their studies. I agree that some guys only want one thing but eventually you will find the right one. Why not search off campus? There are many off campus cuties .

As far as being in a fraternity, some women love men with letters. Therefore, guys feel that they have to play the part in order to get the attention of women. It's a myth that being in a fraternity makes a man better.

THE BLACK THINKER

ALLEN SEABROOK

Brothers and sisters! Let me be the first to tell you about your white friends, lovers and benefactors of today!! Now remember, white people FEAR you- US, - because of the unknown, untapped and unreleased potential we have within US - OUR- RACE!! Let's continue! Your white peers are those, who on a whole, will do anything to keep a peaceful & parasitic relationship. Notice the fake smile- #1 signal to let you know, every time you see each other, the smile will eventually lead to a "Hello" or "How you doing" or "what's your name?" When the ice is broken, the stereotypes will come into play & this comes in subtle, tricky and devilish forms. And if you're not sharp, they will white wash your minds! In conversation, such topics like race relations will come up & your white friend will tell you "Yeah, I have a lot of Black friends! My best friend is Black." The over generosity will blow your mind and will eventually make you dependent! You will receive comments like "Can you dance? Do you like reggae? How 'bout Rap music!? And you'll sincerely believe they're honest & pure, but jack and jill RECESSIVE, with their coppertone or salon tans, colorful Afrikan paraphernalia, a fade or dreads and ANC or Africentric shirts, are fake. And mind you, they have very little Rap or R&B music but, play it only when you're around!! They listen to their music too, and even try to PUSH some of their music on you!! Let's continue. Now remember, the jack's and jill's of the RECESSIVE race put up these FRONTS I mentioned, as defense mechanisms to make sure you see them as a friend & not an enemy!! Your white friends tell you soooo sweetly: "You're different from other Blacks- You don't do like what they do!" and you, like an ASS, say "Yeah, their stupid for selling drugs, talking that militant stuff! Why don't they leave the PAST in the PAST!!" You see, this Black ASS doesn't even know the root of the situation and is only developing an ELITIST mentality towards the MAJORITY- Black people- & a TOM mentality towards the MINORITY- white people! Whites see you for what they made you to be!! Ph.D. or not, 'A NIGGA!!' So you must begin to see them for what their actions and deeds define them as: WHITE SUPREMIST DEVILS!!

Now look at the Afrikan who DOESN'T sell his/her soul to be considered on of jack RECESSIVE'S "best friends!" For any reason, this Afrikan doesn't smile very often & conversing with their Black face up a white ass! IMMEDIATELY!- this Afrikan is considered one who doesn't like whites. And if this Afrikan let it be known to white people: don't mock me, disrespect me, stereotype me, smile that fake smile, and don't be GOING OUT OF YOUR WHITE WAY simply because of my BLACKNESS!!, you'll find that as this Afrikan walks down the hall, whites and soul-less brothers & sisters will say "Hello". The most dreaded thought in a white mind is "Why doesn't he/she like me!!" This Afrikan is the epitome of the strong, capable, stereotype-breaking BLACK MAN or WOMAN!! At this point, this Afrikan's presence puts FEAR of the UNKNOWN in not only one white supremacist mind, but all. This upright-Afrikan is seen as "aggressive", "a trouble maker", "anti-semetic", "militant", "radical", &/or "racist" All these words the white man devised are made to DIVIDE US based on their perspective definitions!! DO YOU UNDERSTAND?! Let's continue. Without any basic knowledge of white supremacy, Black People, everything about white people WILL ONLY CONFUSE YOU— Understand the most FEARED ELEMENT IN A WHITE MIND IS BLACK VIOLENCE!! AND THIS FEAR IS ROOTED IN WHITE GUILT FOR THE DEVILISH ACTS THEY'VE COMMITTED AND STILL COMMIT AGAINST THE AFRIKAN RACE!! They fear an AFRIKAN KKK, or AFRIKAN DEFENSE LEAGUE, AFRIKAN HOWARD BEACHERS, & an AFRIKAN BENSONHURST...they fear lex-talionis!! Before physical violence the mental bloodshed of the Afrikan mind revolution is killing white people. The cultural awareness, the political awareness, the historical awareness is killing these pale-faced white devils!! They're shrinking-up by the TRUTH being told by that strong Black man, woman & organization(s)! The WAKING-UP of Afrikans in amerikkka is scaring-up, drying-up, & reddening-up these white people. We have not, as Afrikans in amerikkka, seen OUR mighty potential since the 1960s! Hence BLACK POWER, BLACK IS BEAUTIFUL, BY ANY MEANS NECESSARY, THE BALLET OR THE BULLET, THE BLACK PANTHERS, SNCC...we must try to forget our DIFFERENCES and remember we are all CATCHING HELL from the same man!!-The white man...WE ARE ALL IN THE SAME BOAT. So WAKE-UP Black people because 1990 is nothing but a FLIPPED 6...a FLIPPED 6 in 1990. So WAKE-UP, STAND-UP, SPEAK-UP, ACT-UP, BUILD-UP & DRINK-UP the COFFEE THAT'S TOO BLACK, TOO STRONG, and TOO HOT!!!!...

LETTERS TO THE EDITOR:

Hetepu Sisters and Brothers,

I am Divine Intelligence, Queen Warrior, Tehuti Ramesut. I was an undergraduate student at Stony Brook, now a graduate student. After graduation in Spring 91, I went back home to Afraka, Khmt, in specific ("land of the Blacks", today called Egypt). Upon my return, I wrote and produced a 2 hour educational documentary tour of each tomb, temple, monument, and museum I visited. This video was the result of our elder, Dr. Yosef Ben Jochannon, telling me that I had a responsibility to do something with the knowledge I had acquired while traveling with him.

After the completion of the video, I initiated the re-establishment of the Nassau Study Group for an organization named: The Association for the Study of Classical African Civilizations—A.S.C.A.C. ASCAC was established in 1984 at the First Annual Ancient Egyptian Studies Conference, held in Los Angeles, Ca. The purpose for this organization is to "...promote the study and development of African civilization and an African World View." (edited from the organization's Constitution)

With the sanction of our Elder Scholars, Dr. Ben and Dr. Clarke, this organization has grown to be international. Afrakans from each corner of the Diaspora are beginning the process of resurrecting and claiming our Ancient High Culture many impostors claim to be the authors of. Jacob H. Carruthers, of the Khemetic Institute in Chicago said:

"It is through ASCAC that we will reestablish our spirit and cultural foundations. Such a restoration will, in turn, give African people the intellectual and theoretical framework for the development of institutions and movements that will enable us to 'retake our fame.'"

The Eastern Regional Conference will be held on Friday October 30, - Sunday, November 1, 6232AFK (After the Foundation of Khmt), in Buffalo, N.Y. at Erie Community College. The guest speakers are Dr. Ben, Dr. Clarke, Dr. Wade Nobles, Bro. James Small, Pro. Leonard Jeffries, National President Nzinga Ratibisha Heru, and other Afrakan centered thinkers. If you are interested in more information about ASCAC or the educational video tour, write me at:

Afraka Unbound
P.O. Box 181
Hempstead, N.Y. 11550

The video is for sale at a very reasonable price.

McAdoo: Help or Hindrance?

DEAR EDITOR,

On September 14, 1992, an incident occurred that I feel I should share with my fellow students. I was wrongly thrown out of a class that was supposed to be helping me. This class was AFS 410 which meets once a week (Mondays) and is taught by Professor McAdoo.

I was sitting in class when Professor McAdoo called my name. When I answered, he rudely greeted me by saying, "Who are you?!" To this question/statement, I did not know how to react because he obviously knew my name. He summoned me to the front of the class. This let me know there was a problem, however, this problem was not addressed by taking me aside or whispering the problem in my ear. He lashed a question out at me. "Where were you the first two weeks of class?!" I told him I was absent. He told me I was deregistered and I might as well leave because no one comes to his class after missing two weeks. I humbly gathered my bag, thinking to myself that I was not going to challenge him in front of his class. I would speak to him privately when he felt he had nothing to prove.

Soon after my departure, I was told by other students that Professor McAdoo said something to the effect that I left so quickly because I did not have fire in my eyes. He later signed three young ladies into the class that no one misses two weeks of.

I confronted him after class and told him that technically missed one class because the Monday prior to that class was a holiday (Labor Day). Missing the first class put me at a disadvantage because I did not know the responded (almost shouting), stating that that was my problem. With this he turned his back on me. If this action were not deliberate, he would have excused himself. At that I stormed to the registrar to find that I was not deregistered. I was furious to think that had I not checked, I would have received a failing grade for a class that I was not in. I dropped the class because the professor had me pegged and believed not not give me the grade I deserved due to our altercation.

I was extremely upset about the whole incident. First of all, the professor embarrassed me in front of the class, to intimidate other students and make himself look like he does not play. This could have been handled by him taking me aside and rectifying the situation privately. This situation didn't even need rectification because if missing two weeks was a problem why did he sign three other students into the class shortly after I left.

Secondly, the professor's remark about the lack of fire in my eyes clearly indicated that that was a test devised by his own ego. If he were a true professor, that really wanted the Black unity he preaches, then he should instill this fire in me not condemn me for not having it. He is in a position where he could be an inspiration to his students not an ego-tripping nigger on his own power trip. This professor speaks about unity and then destroys the very thread of unification.

Thirdly, professors are employees of the students. They are expected to be sympathetic to the plight of students because they were once in their place. However, when I confronted this professor, I was met with a callous, arrogant ego which should not come from a Black professor to his humble, eager Black students. Black students should not have to go through these attitudes. We face enough problems in a white institution. We should not have to deal with this from professors that we fight to keep each year when tenure is being denied them.

The fact that we fought for tenure for Professor McAdoo, several times should make him much more appreciative to those that have kept him here. If this bite-the-hand-feeds-you attitude coupled with a callous, arrogant ego persists, we need to take this into consideration when Professor McAdoo is up for tenure again. Is this professor really helping us? Just think, yesterday it was me tomorrow you could be condemned for no having fire in your eyes. Furthermore, where do we go once all our Black professors turn their backs on us. Should we allow it?

Chaka Phaire

A.F.S.

CONTINUED FROM PG. 10

When I was searching for a major, I went to speak to Dr. Florence Cash. She explained to me that AFS is a major that incorporates Sociology, Literature, Philosophy, and many of the Arts without the Eurocentric perspective. The major is African based, so instead of reading Kant we read Fanon. Both great minds, but one I can relate to more than

the other, which is what motivates me.

I try to convey this information to those in search of a major. I tell them it is just as easy to enter Dr. Cash's office as it is to walk into the Sociology department to inquire about their major.

There are many advantages such as smaller classes, speaker forums and great intellectual professors. Both the

program and the students need to work together to ensure the programs prosperity and conversion into a full department. We need to look to each other to strengthen the program. While Dr. Jeffries is trying to institute at the primary and secondary levels of education across the nation we need to help develop our program into a department.

TO VOTE OR NOT TO VOTE?

ORAL MUIR

For the first time in our lives, many of us are eligible to vote in a presidential election. Ms. Crystal Platti, Polity Councilwoman, NYPIRG and a plethora of volunteers, have in the past several weeks, waged an expensive and highly success voter registration campaign on this campus. Registration, however, is merely the beginning.

It is imperative that we vote and vote responsibly. When I say vote responsibly, it means that there is still time to, through minimal research, obtain enough information about the candidates and their platforms to make an informed choice. Although students are people too, and possess traditional views in reference to Liberalism and Conservatism (partisanship), it is crucial that we, the neo-intelligencia, vote for the candidate that best represents our interests as students (access to higher education, tuition, financial aid), in other words we have a moral duty to not betray the trust of those who will come after us. We must break with this human tradition of creating problems that are left for the next generation to confront. Let us not pass the torch of hopelessness, but create a new reality that will offer our younger siblings and our children a strong foundation for future development.

Many people of African descent, Latinos and others traditionally disenfranchised, tend to see very little reason to vote. Some hold this view simply because they have seen no real result from casting a ballot. Others, however, refuse to legitimize, by voting, a system that still discriminates, miseducates, and misogynates.

We must, however, recognize the great price paid in the way of human lives, in order to create a right for us to vote. The Civil Rights Movement and other great struggles waged by our people, have been some of the most evident historical events that demand democracy of a Democracy. As a people, many of us recognize the need for new movements employing new strategies. We, must now help our leadership to understand this. Leaders, as countries sometimes do, lose their way, and it's up to the people to refocus their attention and make sure that their feet remain firmly planted on solid ground.

It is also important to emphasize that, although life offers many options, encompassed in actively shaping our destinies or being passive and allowing other forces to shape our destinies, non-participation has never been a life option.



***DON'T LET TIME PASS
YOU BY. USE THE POWER
AND ROCK THE VOTE***

BLACK ANTI-SEMITISM OR CONSERVATIVE DEMAGOGUERY

PENIEL JOSEPH

As Black Studies approaches its third decade desperately seeking to be institutionalized in all major universities across the country, influential conservative Black academics have sought to undermine this process by accepting blame for the so-called "rampant" anti-Semitism that they perceive to be a major ill within Black Studies. Harvard University's Henry Louis Gates, an author whose level of work has yet to catch up to the number of literary awards he has won and the research dollars at his disposal, is at the forefront of this attack from within that is crippling the future of Black Studies in America.

Widely publicized scholars such as City Colleges Dr. Leonard Jeffries have outraged the Jewish community with comments that were accusatory in nature and unrelenting in tone with respects to Black oppression at the hands of Jews in America. Jeffries is but one man, and to accuse Black Studies of inherent anti-Semitism based

on the philosophy of one man is absurd. In the past two decades the previous African-American-Jewish alliance that existed during the Civil Rights movement has undergone an evolution, one where the strain of two oppressed groups now going in different directions, became evident. With the Arab-Israeli conflict gaining national attention in the 1980s, disagreeing with Israeli policy on this issue became perceived as a blatant act of anti-Semitism.

Just on our own campus last spring a speaker was accused of being anti-Semitic before he was given a chance to speak. Men, such as Henry Louis Gates, speak of Minister Louis Farrakhan and Dr. Khalid Muhammad when speaking of prominent Blacks, who, as Gates puts it, are "apostles of hate". The question is just what are these men's connections to Black studies? Their seemingly pervasive influence is looked upon as a disease that must be stopped. With men such as Cornel West of Princeton University and Henry Louis Gates are one of the few scholars

that have noticed the symptoms and are in possession of the cure.

Nat Hentoff of the Village Voice recently interviewed "Skip" Gates about what he perceives to be a "virulent anti-Semitism in the Black community". Gates accused Black isolationists of advocating anti-Semitism to further the growth of their own power base. As an example he used a speech given at Harvard by a representative of the Nation of Islam. What is disconcerting about this allegation is that it provides a basis for viewing scholars within Black Studies and members of the Nation of Islam interchangeably. More often than not the only thing members of these two different communities have in common is skin color.

By using these men as examples of Black anti-Semitism within Black Studies, Black academics, such as West and Gates, are grasping at straws. West, a genuinely concerned individual who has fought against hate his entire career is having his message twisted and re-interpreted by conservative Black

academics such as Gates, who seek to focus on whatever issue that will guarantee him continual unabated mainstream media spotlight. Rhetoric, such as this, is based on the need to wrest control of Black Studies from its original intent which was imbued with a spirit of protest, not against whites or Jews, but the machinations of an oppressive society. Black intellectuals are standing idly by while Dr. Gates accuses all Black scholars of being inherently anti-Semitic simply because they are Black. The only vision that Gates will accept is the neo-conservative path that has been laid out for him. Having never been elected spokesman for Black academics, but still unofficially possessing the title, Dr. Gates is the harbinger for the forces that seek to shape the future of Black Studies, and lay to waste twenty years of groundwork that has resulted in one man's hubris speaking for a whole generation of dispossessed people.

THIS WAY FOR BLACK EMPOWERMENT

STREET TALK

SPECIAL TO BLACKWORLD FROM LENORA FULANI

As Election day 1992 approaches, I am spending much of my time in the streets of Black New York. I am out there to deliver an urgent message to the African American electorate: Don't waste your vote on Clinton. This is a man who did business with apartheid South Africa, who raced home to Arkansas to oversee the execution of a black man and

who played golf at a "whites only" club. Even so, sometimes people come to say: "I don't like Clinton. But isn't he a little bit better than Bush?"

In my opinion, the answer is no. Whatever little bit of difference there may be between them doesn't make a difference. In the days of slavery, there may have been a slave owner who was

slightly more humane in his treatment of his slaves than the slaveowner on the next plantation. But slavery was -and is- slavery; it doesn't make sense to distinguish which slaveowner is "better." The point is to get rid of slavery!

The African-American community is making a big move this year. Many are not going with Clinton, because folks are aware that voting for him just shows that we're willing to accept his insults. Voting independent for Fulani is a statement which gives leverage to the Black Agenda and to those who have been disrespected by the Democratic and Republican. When I tell people this on the street, they understand.

They also understand that many Black leaders will soon be telling them to vote for Clinton. Not even because they think he's the best choice. But because they make choices based on what's best for their careers and jobs, rather than what's best for the African-American community.

We met an employee of the Urban League who said that - like everyone else

at his job - he had not been planning to vote, so he was glad to run into us. Now he's going to tell all his colleagues that they need to go to the voting booth on Election Day and do the independent thing. I'm the nation's #1 African American independent, and the Black community is going to lead the way in building independent politics.

We are looking for a building captains: people who will take responsibility for going door to door in their apartment building to distribute literature, to find out whether a neighbor needs help in getting to the polls on Election Day and to make the necessary arrangements.

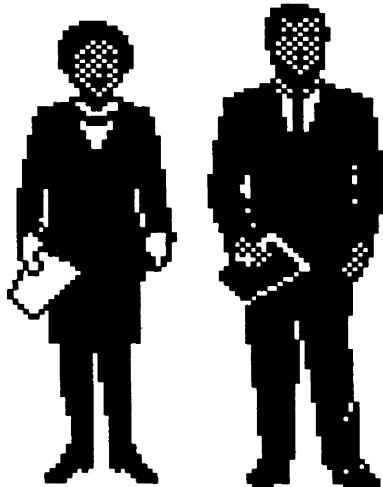
One woman told me that the "only" thing she can do is cook - she will prepare food for the next meeting in her neighborhood.

Our people are giving whatever they can give and then they are giving a bit more. I think we will see the results on Election Day - and beyond. Call me at 800-288-3201 and let me know what you can do.

ALPHA PHI ALPHA

PRESENTS IT'S

FIRST ANNUAL ORATORICAL CONTEST



TOPIC: THE SYSTEM, SHOULD WE BE TOLERANT OR TURBULENT

TUESDAY, OCT. 27
AT 9:00 P.M. IN THE
UNION BALLROOM.

MEN AND WOMEN
ARE WELCOME TO
PARTICIPATE. THE
FIRST PRIZE IS \$50

KYM'S KORNER

KYM SCARLETT

Alcohol, abuse and apathy. Individually, they are harmful, combined they become dangerous. A couple of weeks ago, I was part of a situation which involved all three.

It was a typical Thursday night "at the Brook" and I was around a student who had been drinking, became violent, and proceeded (in my mind) to threaten me. Fortunately, I wasn't hurt because there were people with me who were protecting me. This night affected me probably more than it should have for 3 reasons.

Alcohol. I don't drink and most of the time I manage to stay clear of those who have consumed too much. Up here, Thursday night is traditionally drinking night and there is nothing wrong with that because most people can handle it. There are, however, a percentage of people on this campus who have a serious drinking problem. What really got me about this particular incident, was that people said to me, "Kym, don't get so excited, 'so and so' always acts like that, especially when he's drunk." I need to understand what kind of friends this person has if they can't see that he has a problem with alcohol? and do they try to get him any help since becoming unglued and out of control is something that "he always does"?

Abuse. I feel that if this person had any respect for women in the first place then none of this would've occurred. Although nothing happened to me that night, it has in the past. I used to date a guy who took his frustrations out on me like a punching bag. I was young, scared and very stupid and let it occur for longer than it should've. Men, you need to speak up and talk to your brothers when you see them mistreating your Black women. Women, in general, I know some guys just laugh and say, "that little hooker deserved it", or "Yo', nice upper cut, duke!"

Apathy. The night that this incident occurred, it basically woke up an entire wing in my building. Everyone could hear what was going on and only one person thought to call the RHD and public safety. Now, don't get me wrong, I know that now a days Good Samaritans and innocent bystanders can get shot or hurt faster than anyone else, but no one, came out to help and see what was going on. Someone I considered to be "my boy" heard everything but did NOTHING! That hurt me more than anything else. What does that tell me about the people that live around me? What is that telling us about each other? In 1992, in this great land of ours when someone screams "HELP!", we look the other way. One day, it could be you.

AF: FLESH RA: PAR EXCELLENCE, THE LIFE SPIRIT KA: SPIRIT WE ARE THE FLESH AND SPIRIT OF RA!!!

AFRAKA***AFRAKAN

TEHUTI RAMESUT

Kugichagulia, the 2nd principle of the Nguzo Saba, which are the Seven Principles of Kwanzaa, means: to determine one's own fate. Self-determination, to define ourselves, name ourselves, and speak for ourselves instead of allowing others to define and speak for us.

As we continue to evolve out of our enslavement, we of the AfraKhmtic Philosophy and Theology, ask our Sisters and Brothers to understand and use Khmtic terms as much as possible. The MDUNTR, "words of nature" commonly called hieroglyphics, is the oldest writing system we have documentation for. We know that it came to Khmt fully developed from Ta-NTR (Nubia: Sudan and parts of Egypt on today's maps), when Narmer the Unifier conquered Lower Khmt, and united it with Upper Khmt. Some basic terms are:

HETEP—PEACE

SNT—SISTER

HETEPU—ABUNDANCE OF PEACE

SN—BROTHER

ANKH—LIFE

UJAH—STRENGTH

SENEB—HEALTH

KERA—SHRINE

YIM HOTEPE—COME IN PEACE

TA—LAND

SHEM HOTEPE—GO IN PEACE

HAPI—NILE RIVER

NTR—SUPREME CREATIVE FORCE

NEFER—BEAUTIFUL

KHMT—EGYPT, N.E. AFRAKA

MERI—LOVE

Sisters and Brothers, it's important that we begin to unlock our genetic memory. Afrakan people are the only people who can rebuild the pyramids. We built them in the first place. If we continue to consume an "ICE DIET" instead of a "SUN DIET" and allow our immortal enemy to dictate our lives, then the entire planet will suffer from our negligence. Afrakan people are the progenitors of the human

race; mothers and fathers of humanity. We must return to an Afrakan center. Miscegenation, integration (on an unequal basis), and acculturation have reduced us to a nation of heathens ready to dance, sing, pray (only to a Caucasian man), dribble and punt our lives away. Our conditioning has left us a-intellectual, a-political, too willing to forget our unique heritage, and so full of self-hate that we willingly participate in our own destruction. We must change our ways.

Presently, segments of the Caucasian population have ultimately decided that we should not live. Our populations quadruple before their doubles. Therefore, biological, chemical, environmental, and intellectual warfare is being waged upon our people daily. Those amongst us who have the capacity to do battle on these fronts need to. Those who can not, need to either get themselves together or get out of the way.

To do battle, you must have your weapons. Many believe you need AK-47's and Smart Bombs to efficiently battle with this "mind set". Wrong!!! We must fight on the plain in which we have the most power: intellectual and spiritual warfare. Face it, we are out-gunned, and most of us are too afraid to start a Black Rifle Club.

Melanin deficient Caucasians do not have the ability to truly get the "Holy Ghost" and do not "talk in tongues," unless it's Set talking through them. (Set is the Devil.) We must purge ourselves of Caucasian cultural values, morals and religious ideologies. That includes Islam!! Afrakan people must internalize Afrakan Spirituality. AfraKhmtic, Yoruban, Dogon or any other INDIGENOUS AFRAKAN SPIRITUAL SYSTEM, is our strongest line of defense.

Intellectual warfare, is our second line of defense. The average Caucasian isn't aware of the barbarous heritage their ancestors left them or the destructive, genocidal practices of their elders. Many would die of shame and guilt if the curriculum writers didn't practice "ethnic cheer leading".

The books we should be reading are:

The Teachings of Ptahhotep: The Oldest Book in the World, edited by Asa G. Hilliard III, Larry Williams and Nia Damali.

The Husia, by Maulana Karenga
The Pert MHRu—Papyrus of Ani—Khmtic Book of Coming Forth from Darkness to Light—commonly called the Egyptian Book of the Dead, translated by W.E. Budge.

Introduction to African Civilizations, by John G. Jackson.

The Mis-Education of the Negro, by Carter G. Woodson.

The Destruction of Black Civilization, by Chancellor Williams.

Stolen Legacy, by George G.M. James.

Black Man of the Nile and His Family, by Dr. Yosef Ben Jochannan.

Africa, Mother of Western Civilization, by Dr. Yosef Ben Jochannan.

African Origins of Civilizations: Myth or Reality, by Cheik Anta Diop.

Civilization or Barbarism, by Cheik Anta Diop.

Isis Papers, by Dr. Frances Cress Welsing.

Harvesting New Generations: The Positive Development of Black Youth, by Useni Eugene Perkins

African Psychology, by Wade Nobles

The Psychopathic Racial Personalities and Other Essays, by Bobby E. Wright, Ph.D.

Menticide, by Bobby E. Wright Ph.D.

Iceman Inheritance, by Michael Bradley

Blacks in Science, by Ivan Van Sertima

Vitamins and Minerals From A-Z with Ethno-consciousness, by Jewel Pookrum, M.D.

African Holistic Health, by Laila O. Afrika M.T.

Heal Thyself for Health and Longevity, by Queen Afua

Numbers and You, by Lloyd Strayhorn

This reading list is only a fraction of the readings that will empower us. We must understand who we are, what we are and how we got into this predicament and investigate exhaustively into our essential uniqueness (melanin). Then we will move with swiftness through mathematics and science. Remember, they were created and nurtured in Afraka. These concepts are apart of our genetic memory/code; our genetic library. So purge yourself of the idea that math and science are too hard for

you to do!

Diet becomes a crucial determinant in our ability to resurrect. Afrakan people must give up flesh in all forms, animal by-products (dairy in particular), and processed foods of all kinds. These "foods" do very little for melanin dominant people. In fact, they are the very things that are killing us. Read the books I have listed on health and nutrition. They go into detail on the effects these foods have on us.

Understand Sisters and Brothers, when we enter these institutions for higher learning, we are being trained to help maintain their dominance over us. Those of us who go to these medical schools, be very clear, you are being trained to take care of Caucasians. Very little information is given on how to take care of Afrakans. Yes, there are some basic similarities amongst each race family, but the Afrakan physiology is the most sophisticated structure of human kind. Sadly, "we" know the least about it and have yet to establish an institution to investigate our specific needs and uniqueness.

Read Dr. Pookrums' book and her references very diligently. Call Natural Way Communications at (212) 234-5504 for info on her book and taped lectures, and Daya Associates at (212) 722-2194 for her product line especially formulated to cleanse the melanin molecule and meet the nutritional needs of melanin dominated individuals.

When attending these institutions, your focus should be to extract as much information that can be useful to the development of our institutions. That's what the Japanese have been doing since W.W.II. Look at them, now they are a force to be taken very seriously.

Sisters and Brothers the future of our race is in our hands. If we continue to neglect our needs and buy into the myth of "MTV" and "multi-cultural pluralism," which has at its essence Caucasian world domination and its value system, which is totally antagonistic towards us, then we will meet the fate of the Native Americans and Tasmanians. ANNIHILATION AND EXTINCTION!!

PURIFY OR PERISH!!!

WITHOUT STRUGGLE THERE IS NO PROGRESS

OCTOBER IS BLACK ARTS MONTH
BLACKWORLD IS LOOKING
FOR A NEW MASSHEAD.

DUE DATE IS THUR. NOV. 12TH.

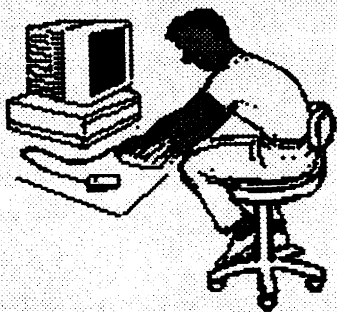
SUBMIT ENTRIES TO
RM. 071 IN THE UNION.

WINNER WILL RECEIVE A PRIZE TO BE ANNOUNCED .

GET INVOLVED

JOIN BLACKWORLD
AND LEARN TO RUN
A NEWSPAPER

BLACKWORLD MEETS EVERY TUESDAY AT
9:00 PM IN THE STUDENT UNION ROOM 071
ALL ARE WELCOME.



LEARN COMPUTERS, WRITING
AND PHOTOGRAPHY
IF INTERESTED CALL 2-6452
AND LEAVE A MESSAGE
STATING YOUR INTEREST

Stony Brook

en

¡ACCIÓN!

Vol I, No 2

October 22, 1992

Siempre Luchando y Bregando

¿Adónde Estamos?

A Call for Leadership

by Fernando Tirado

In today's growing society, there are two types of people, those that lead, and those that follow. As more and more Latinos enter the workforce and attend universities, there is a growing need for more community, social, and political leaders who will address our concerns.

There are two types of leaders, born leaders and those people who learn by experience. There are few born leaders, but there are many who see a vision and gain practical experience by focusing the visions to reach

their intended goal(s). As Latinos, we must become more involved in our immediate community so that we know how to represent ourselves and others within the greater community outside the University.

One of the most efficient ways that we can gain the experience and qualities that comprise a leader is to become involved in the various clubs and organizations that are available to us through the Stony Brook campus. By becoming involved and voicing our opinions in the various student

groups on campus, we can learn how to work effectively with other people and organizations as well as gain the practical experience to become the leaders of the future. These student groups give us a taste of the many aspects in leadership as well as prepare us for bigger and better things in the future.

Our greatest enemy in achieving our goal is community apathy. The inaction or lack of concern for the issues and dilemmas that we all face creates a negative feedback within our community on cam-

pus. This negative feedback leads to the disenchantment of potential leaders, the spreading of "*bochinche*" and distrust, and a general lack of concern for one another. This in turn is directed back into our community, making it more apathetic. We should be supporting one another in our endeavors instead of turning our backs to the accomplishments of others. Only through community involvement, no matter how minute, can we ever hope to

LEADERS continued on page 3

¿Quién te vas a Cuidar?

Support for Latinos in the Pre-Medical Field

by Lizette Irizarry

In today's society, there is a low representation of Latinos in the medical field. This is due to a lack of information and services passed down to our communities in regards to medical professions. This in turn, sets lower standards for which Latinos strive for. The reason for the creation of Minorities in Medicine is to raise those standards and goals as well to heighten awareness for Latinos, as well as other minority groups, who may be considering a position in the medical field.

Minorities in Medicine (MIM) is a multicultural support group that is geared to inform minority students about health

related professions. MIM is a resource and support organization whose goal is to disseminate vital information to African-Americans, Latinos, and other minority groups. The information we provide is designed to facilitate entry in the medical as well as the allied health professions.

Minorities in Medicine was founded in 1986 by a group of concerned students who wished to provide information on summer programs at various medical schools and to act as a support group for all minorities.

The newly elected leaders for the Fall 92-Spring

93 school year are as follows. Lizette Irizarry, President; Emeka Momah, Vice President; Maurice Campbell, Student Health Advisory Committee and Co-Recording Secretary; Lisa Samuda, Recording Secretary; Jackie Owusu, Corresponding Secretary; and Alex Mendez and Nichelle Richards as Treasurers. Also, MIM is affiliated with the Student National Medical Association (SNMA). The SNMA representative is Tamara Blain, while the Minority Planning Board (MPB) representative is Tammy Green. Due to the increased number of Latinos and other minorities entering the medical field, this organization

serves as an outlet of information to better their chances of getting into medical school.

Latino professionals are a positive force in our community, particularly to the younger generations in these especially troubled times. These people, including ourselves, serves to show future generations that being involved in the medical field and other professional positions can be a very rewarding and fulfilling experience. Let us pave a new path to the future for those who follow so that they too can enjoy our hard won struggle for progression.

COLUMBUS from back page

Was this also done for the progression of civilization? The truth of the matter is that colonizing the Americas was indeed based on exploitation, greed, and inhumanity.

However, the most inhumane part of Columbus' encounter is how the people have been

miseducated. We were taught the Columbus was a great man who "discovered" America, the 'Indians' (Who in fact were not Indians) were bad, and that slavery was only a minor issue. Today, many people have come to the realization that they have been miseducated, while still others choose not to

understand. The sad part is that we were denied that information until we were in college. Let us not have the same fate befall future generations

Also special thanks to Nadia Chanza and Prof. Larson for their input and insight on this matter.

**Stony Brook en
ACCION**

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Fernando Tirado**

**Copy Editor
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**News Editor
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**Poetry
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**Staff
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Raphael Soberal**

**Contributors
Minorities in Medicine
Saida Rodriguez
Elsie Torres
Lizette Irizarry
U.U.L.**

Stony Brook en Accion is now published bi-weekly in conjunction with Blackworld newspaper. Its goals are to address the concerns faced by Latino students both on campus and abroad. Special thanks to the Brothers of Sigma Lambda Beta Fraternity for their continued contributions to Stony Brook's first and only Latino newspaper. Special thanks to Errol Cockfield, Blackworld, and to everyone who made the first issue an initial success and for their continued support in making all this possible. PAZ.

If you would like to place an advertisement or contribute articles regarding concerns or events within the Latino community, please contact Errol Cockfield or Fernando Tirado in the Blackworld office, room 071 in the Stony Brook Union. (x6452)

Encuentro 92: 500 Years Later

LATINOS IN THE 90'S

*Hispanic Heritage Month
proudly presents*

.....

*The Third Annual
Hispanic Heritage Awards Dinner*

*Thursday, October 29, 1992 @ 6:00pm
Stony Brook Student Union Ballroom
Advance Tickets at the Polity Box Office*

LEADERS from page 1

provide effective leadership and support for one another as well as enrich the Stony Brook campus and our communities.

There are many personal benefits incurred by becoming involved within the community. The satisfaction in achieving a common goal, the unity between

those you work with, and the sense of giving something to your community as well as the support you get back from them. This not only makes our lives more enjoyable and worthwhile while we attend college, but it begins to prepare us for becoming better people in

the near future. Let our actions speak louder than words as we address the concerns that we all face and mold our own destinies to that which fits our needs while we provide new direction for Latinos and all people in general.

Poemas

por Charlie Gomez

Locura Mágica

Abandono la realidad.
Ya me libero de sus garras,
a vivir entre sus brazos
me rehúso
y de su pecho me despierto.
Now you see me,
now you don't.
Porque quiebro la tendencia
del cuerdo, hoy desierto
cráneos y memorias,
ahora vivo el pensamiento.
Ya no me puedes ver.
Now you see me,
now you don't.
De mi mente me sostengo
y su rincón intangible
me mantiene invisible
a tus ojos,
a mis ojos, ya tu instinto
no me percibe.
Y por arte de magia
no nos vemos,
por arte de magia me escapé.
Abra cadabra
me desaparezo,
Abra cadabra, me desaparecí.
Now you see me,
now I don't.

The Truth About Columbus

What were we taught? Are we too Late?

by Saida Rodriguez and Elsie Torres

The encounter between Christopher Columbus and the Indigenous peoples of in what is now the Americas and its after effects has sparked many different emotions in many different people. As we remember the 500 years that has passed, one viewpoint will be stressed that has created an enormous amount of controversy. Was Columbus a hero, by "discovering" the new world, or did his encounter with the native peoples

bring about destruction, disease, and oppression?

The latter viewpoint, suggests that Columbus was responsible for the near extinction of the Indigenous peoples. This is partly true, for in fact, it was Columbus who began the campaign for conquest for Spain. The conquest was composed of the brutal massacre of millions of natives, through force and disease, and the Inquisition, which imposed Catholicism on

them as well. Spain, and later Europe, saw these people as savages who needed to be tamed or "civilized." Are we so ignorant as to believe that the near extinction of a people was done in the name of civilization? The colonizing of the Americas also reinstated the slave trade to unprecedented levels and deaths in the hundreds of millions.

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Noticias Internacional

PANAMA

Once again, Rubén Blades has decided to run for president in Panama. This announcement was made October 1 in Buenos Aires while he was in the process of making another record. His campaign begins May of next year and he is running under the Papa Egordo Party, where he is possibly defining his position as "left" but not Communist.

GUYANA

Elections that were held on October 5 were delayed due to rioting and allegations of possible election fraud. Riots occurred in Georgetown, and to

a lesser degree in Linden and Anna Regina. It is believed that the rioters were followers of the People's National Congress (PNC) who stated their affiliation with current president, Desmond Hoyte. A week prior to the elections, reports warned of possible attempts by the PNC of fraud and violence to retain power. During the riots, the People's Progressive Party (PPP) was claiming victory for its leader, Cheddi Jagan.

BRAZIL

On September 29, President Fernando Collor de Mello was suspended for 180 days while the senate hears the pro-impeachment case

against him voted by the Brazilian congress. Collor is being brought up on charges of corruption and embezzlement. Itamar Franco, the acting president, has replaced all of the ministers of the former cabinet. Franco is an avowed nationalist, and is known for his stand in the 1988 constitutional reforms. Some of his positions include protecting Brazilian industry, job security, agrarian reform, and the right for government employees to strike.

The articles in this section originated in the "Latin America Weekly Report" and sections in "Newsday"